

THE RELIGIOUS WORLD

WHAT THE CHURCH FOLK ARE THINKING ABOUT AND DOING.

By WILLIAM T. ELLIS.

When Religion Raised a Row.

The International Sunday School Lesson for May 9 is "Paul's First Missionary Journey—Antioch in Pisidia." Acts, ii, 13-17.

The school of experience soon gives pupils their proper estimate of Antioch and Saul had set out from Antioch in Syria to do missionary work, and they were classified in this order and by these names. Now we find that the story is altered. It is "Paul and his company." The first man has naturally and inevitably risen to first place. Here we find his name changed from Saul to Paul. The new man had taken on a new name. John Mark drops from the company at this point, probably because he was not of as sturdy stuff as the leaders of the expedition, and could not face the hardships that were to be endured. Later he had to reckon with Paul on this account, and was really the means of dividing the two associates, Paul and Barnabas.

Sailing from Paphos, the island of Cyprus, where the "first lesson" was laid, the company came to Perga, in what is now called Antioch Minor, and thence they went up to Antioch in Pisidia, probably one of the sixteen Antiochs founded by Seleucia Nikator and named for his father. It must not be confounded with the great Antioch in Syria, where the disciples were first called Christians. Why Paul did not remain at Perga has been a subject of conjecture. It is thought that the heat of summer and the malaria which infested this low-lying country, and the water drove him up to the high tableland where Antioch was situated. Ramsay thinks that the malaria which he there contracted Paul's system was "thorn in the flesh," which he bore to the end of his life. Any such theory, however, is a speculation. The tale of missionaries over the perilous journey to Antioch.

A POINT OF CONTACT.

Like Jesus, Paul went to church on the Sabbath. He identified himself with all the best customs of his time and country. He knew that the synagogue was to be superseded and that the worship was here and faulty, and that the preaching was usually dry, unpalatable, and unspiritual. Nevertheless, Jesus and Paul went to the synagogue on the Sabbath. They found it a point of contact with the best agencies of their day. They identified themselves unconditionally with all religious tendencies, although their own beliefs extended quite beyond those entertained and taught by the synagogue. This attitude, which ever seeks a point of contact with the people whom it desires to serve, is an essential qualification for the Christian worker.

So Paul and Barnabas were shown to the rabbinical seats, and after the reading of the law and the prophets, the rules of the synagogue called on them to speak. With the tact that always characterized him, Paul's reply was "mid-rash," as the Jews called it, was based upon the passages which had been read that morning. He recited the history, and, of course, found it an easy path to the story of the Messiah who had come.

Paul was never satisfied to make general propositions. His sermons always ended in an application. He was a "thou are the man" type of preacher. He left his hearers face to face with their personal responsibility in the case.

STIRRING A CITY.

It had been many a long day since that synagogue had heard such a searching and sensational sermon as was preached by the unexpected stranger on that Sabbath morning. It set the Jewish community by the ears. Whenever a genuine preacher appears in a neighborhood with a clear message of conviction the latter is bound to make more talk than all the advertising he can do. People always have been and will be interested in vital, spiritual truth. Rufus M. Jones says: "In his spiritual nature man is incurably religious." The religion that is related to life can always get a hearing.

As it was in Paul's day, so it is now. A great sermon makes itself talked about. The members of the synagogue entreated Paul and Barnabas to speak again the following Sabbath. The implication is that this synagogue was an influential factor in the life of Antioch. Its outreach touched the city. Apparently it had to some degree solved the ever-present problem of making the church the center of the communal life. It must have delighted Paul's heart to see the way in which this synagogue was able to get men in their spiritual relationships, so that, as the narrative runs, "Next Sabbath almost the whole city was gathered together to hear the word of God."

SOME JEALOUS SOULS.

Sour, misanthropic, and ill-favored souls there always have been who hate the sermons of the missionaries, even the best of other people. Of a naturally jealous disposition, they cannot view with equanimity the prosperity of anybody else. The world is full of these born detractors. The slang phrase of the days calls them "knockers," and the philosophy of the street has coined words of keenest scorn for them. Even the man who gives least thought to questions of character and ethics perceives that the "knocker" is in the wrong track and that he is a man to be avoided or reformed.

The Jews of Antioch had been delighted over the popularity which Paul's sermon had won for their synagogue, but when they saw that the multitude followed Paul and disregarded them they "were filled with jealousy." They could not stand aside for the sake of a great man and a great message.

Therefore they stirred up slander against the missionaries, even the best of them. In all lands have fabricated the most outrageous and baseless slanders against missionaries. It is a common belief in many pagan communities that the missionaries steal children and make medicine out of their vital organs. Some of these rumors would seem to be too ridiculous to deserve notice were it not that they are credited by the people for whom they are intended. These Jews appealed to the partisanship of the women of their community—and women are essentially partisan and the chief defenders of all old institutions. Conservatism makes its last stand in the minds of women. They are the best advocates and the bitterest opponents. Whenever there is a race riot on the East Side of New York it is the women who make most of the trouble.

A MISSED OPPORTUNITY.

It was inevitable that the new doctrine should spread beyond Jewish limits. There was no reason outside themselves why the Jews should not go along with it. In their condemnation of the liberality of Paul's message they really condemned themselves. Our judgment of others inevitably judges us. By their attitude toward Paul and his companions the Jews spread the Jews shut themselves off from the great opportunity in their history and missed the very mission for which they had been set apart as a chosen people.

But they were impatient to stay the spread of the Gospel. God's kingdom is bound to come. Man's only concern is whether he shall come to him or pass him by. The great question of election which

arises in this connection was well answered by Rev. Sam Jones, the evangelist, who said: "The elect are the 'whoever wills' and the 'nonelect' are the 'whoever won'ts'."

DOING THE JOB.

"He that speaks the truth will find himself in difficult and dramatic situations," says Prof. Woodrow Wilson. There are crises constantly confronting the man who is animated, as was Paul, by the conviction, "This one thing I do." Whoever is determined to do his own work at all hazards is bound to have a variety of experiences, but he, and he alone, will achieve great results. Mr. Moody used to say, "When men ask me, 'Moody, what is the secret of your success?' I reply, 'Go to work and stay at it.'"

Paul and Barnabas, like a glorious company of missionaries since, had set their hearts upon preaching the Gospel to the regions beyond. Nothing could deter them. Antioch was a city of the future, and the abuse, ill-treatment, and probably physical violence, they were driven out of the borders of Pisidia. But they did not hesitate to narrate his hardships when engaged in controversy or counsel, or when they could profitably share every sorrow or argument, but he never allowed them to deter him from his main business. He was willing to get into innumerable rows for righteousness' sake—and did—but even so the coming of the Prince of Peace was hastened.

Making Plain the Mysteries.

These comments upon the Christian Epistle to the Romans for May 9, "Pilgrims' Progress IV—The House of the Interpreter," Ex. 11, 14-15, 13-21.

Little children, literary servants, and the plain people of every condition find delight in "Pilgrims' Progress." It holds the mirror up to nature. In these little moral parables the pen of a humble tinker in Bedford Jail we see human nature set forth in the truth of simplicity. And a favorite passage in this old story deals with Christian's experiences in the Interpreter's house. There he had light upon certain of the mysteries which have ever puzzled humanity, and he went on his way with new confidence and encouragement.

BUNYAN IN PRISON.

A many lay with him in Bedford Jail. Out-drawn and drawn and women of the street; Spaw of all evil sprawled about his feet. He saw the devil in the pen and told his tale. What mattered it to him that he was there? Of these four walls, his faithful stopped to greet Or with stout heart walked in converse sweet, And Christian or Apolline did prevail.

So the four walls were drawn when he will—let it be said that Bunyan's prison grew To a semblance of the Garden of Eden. Shifted to shapes of the vale and meadow, filled With all the vision's glory, changed The shining room of the house into a beautiful.

"I am in my dream," the fair refrain Spoke the prison guard, "I'll be free to go. He had his waking hours, when the first Of fear that just missed madness seized his brain. Traveling with him on his path, his Pilgrim, he set Feet that might stumble, but linger not, and yet knew not the end—that was the dream again!"

What wonder, in his book, the valley grim Stretches are the Mount Delicate, And the Shaggy, the pen of a humble tinker in Bedford Jail we see human nature set forth in the truth of simplicity. And a favorite passage in this old story deals with Christian's experiences in the Interpreter's house. There he had light upon certain of the mysteries which have ever puzzled humanity, and he went on his way with new confidence and encouragement.

We are all pilgrims. We seek a better country. The pursuit of the higher is an ineradicable characteristic of the human species. The love of adventure, the desire for a better life, because men know themselves to be pilgrims and strangers they love this old book with its perplexed and burdened hero. By sharing his experiences they gain his wisdom. In the Interpreter's house with him they learn great life lessons.

Life cannot be lived. Despite a popular theory that the final force is the omnipotent ego, and that I am the master of my fate, and in the end I shall be free.

It still remains true that in the highest spheres of action the human will needs supernatural reinforcement. All rare spirits have realized their own inability to come up to the level of their vision. The blundering, stumbling pilgrim may help by the way to enable him to reach the Celestial City.

The highest and most important truth is that which pertains to the realm of the spirit, and "spiritual things are spiritually discerned."

It is the heart, and not the brain, that is the highest of all things.

In the Interpreter's house Christian was shown a first against a wall, which could not be quenched, though one cast water upon it continually. The explanation was given to Pilgrim when he was shown the other side of the wall, where a man was pouring oil into the fire. This, the Interpreter said, was the way the devil tried to extinguish man's spirituality, and he would succeed were it not that Christ is ever pouring into his heart the oil of His grace. There is a power in the Christian and from without the Christian, a power which is not at all of our own making, but which is a gift of God. Thus Christ keeps His own, in spite of all that His enemies can do to wrest them from Him.

Happy is the pilgrim on life's highway who finds that there is an omniscient Interpreter, even the spirit of truth, who "will show you all things."

Pilgrim was shown two children, named Patience and Passion. The latter wanted that he wanted right away, and so all his pleasures came to him at once and were soon exhausted. But Patience waited for the best things, which lasted. Under this simple figure was set forth the profound truth that the pleasures of sin are only "for a season," whereas "at His right hand are pleasures forevermore."

The only true prizes to seek in this life are those which do not perish in the using. Sufficient far-sightedness would make everybody religious.

If we have eternal life, all we have taken on eternal qualities—Amos R. Wells. Bunyan believed in hell. He could not be satisfied with any theory of compensations which included only the present

world. This life is too short for the payment of all its debts. There must be rewards and punishments, and a general adjudication somewhere beyond this grave. The present is explicable only in the light of a future. It needs to-morrow to interpret to-day.

NEWS AND NOTES.

The Swedish Free, the Swedish Congregational, and the Mission Covenant churches of the United States have agreed to unite as one church body, called the Swedish Union Mission.

The international convention of the Epworth League will be held at Seattle July 7-12. This will give the delegates the advantage of the special rates of the Alaska-Yukon Exposition.

An event of notable significance is the closing of the great Mohammedan University, Al-Azhar, at Cairo, by the British government because it was regarded as a center of political sedition and revolt.

A church capable of seating 200 persons and fitted up with seats built within thirty-six hours by some Seattle Presbyterians. The church is a mission of the famous First Presbyterian Church of Seattle, of which Rev. Dr. Mark A. Matthews is pastor.

The Congregationalist reports the discovery by Dr. Rendell Harris, of Birmingham, England, of a Syrian manuscript of the psalms or parts of Solomon. There are sixty-one psalms, evidently written by Jewish and Christian authors within a century before and a century after the Christian era. The name of Solomon was given in accordance with a common custom.

Non-Conformists circles in Great Britain are somewhat stirred by a book, "Nonconformity and Politics," which charges that the modern free churches have lost their true mission of making saints and are now content with the lower ideal of making politicians, or at least men whose political activity is much more in evidence than their spiritual power.

The Free Press of Canada appointed at a recent general assembly a committee on moral and social reform. The other Canadian denominations followed this example and a moral and social reform council was established. This lost its strictly ecclesiastical character by the addition of the labor unions and the granges, says the Interior, who have joined hands with the churches in pursuit of the object indicated by the name of the organization.

A society has been formed in England among Established Churchmen, and having also a connection with Holland, for the purpose of promoting closer relations between the Anglicans and the Old Catholics in the present problem of the Saxon missionaries who was the first Bishop of Utrecht. The society seeks to establish closer relations between the two churches, looking toward ultimate unity.

Three days before the assembling of the present British Parliament there was a solemn procession of clergy and ministers of all denominations, says the Record of Christian Work, to historic Trafalgar Square, where a great demonstration was held in favor of immediate legislation on the pressing problem of the unemployed. Established Churchmen and Non-Conformists, Roman Catholics and Protestants, united in this great mass meeting, aroused by the fact that there were 5,000,000 persons registered in London alone as out of employment.

The progress of Japan in charitable and philanthropic work was illustrated by a meeting a short time ago, under government auspices, with \$4,000 appropriated for expenses by the government, for the consideration of such subjects as orphanages, ex-convict homes, factory girls' rescue homes, blind asylums, leper asylums, education of imbeciles, and so on. The conference continued through fifty days and the government gave certificates to members who attended the sessions regularly. Both Christians and Buddhists were present.

The various churches in Wales are reporting a notable reaction from the revival of three years ago. English Baptists in Wales have a nominal increase in membership of about 8,000. In 1905, the year of the revival, their gain was nearly 12,000. In 1907 the net loss was 4,904, and last year it was 5,889, says the Congregationalist.

SEVEN SENTENCE SERMONS.

A hedge between keeps friendship green.—German Proverb.

Better methods may simplify the social question; it can be solved by nothing less than better men.—Francis Greenwood Peabody.

Then down it not a life thing A pleasant word to speak; The face you wear, the thought you bring, A heart may heal or break.

All my theology is reduced to this narrow compass; Jesus Christ as he lived in the world to save sinners.—Archibald Alexander.

No man can be wholly uneducated who really knows the Bible, nor can any one be considered a truly educated man who is ignorant of it.—President Schurman.

Yet this one thing I learn to know, Each day more surely as I go, That down are opened, ways are made, Buddens are lifted, and the soul is free. Not as I will.

Never esteem anything as of advantage to thee that shall make thee break thy word or lose thy self-respect.—Marcus Aurelius.

Boys Give Entertainment.

An entertainment replete with good music, recitations, and witty speeches was given by the West Street Boys' Club, assisted by the Boys' Marine Band of the Industrial Home School, at West Street Chapel, in Georgetown, last night.

MOTHER GOOSE WITH VARIATIONS.

By HELEN ROWLAND.

A Case of Necessity.

Mistress Mary, quite contrary, How does your kindergarten grow? With college boys, and "mother's joys," And callow youths, all in a row! Mistress Mary, quite contrary, Why cultivate these, I pray? Because, forsooth, men are so scarce, That a girl must keep an infant class, Or get nothing else to-day!

Sad, but True!

"Where are you going, my pretty maid?" "I'm going a-shopping, kind sir," she said. "And what will you buy there, my pretty maid?" "Oh, a hat the size of a feather bed. And a corset with steel and iron clamps. And then, with the change, and some trading stamps. A few pianos and parlor lamps." "And you'll pay the bill, then, my pretty maid?" "You, if you will, kind sir," she said. But just then her husband dropped down dead! 'Twas apoplexy, the doctor said.

The Transformation of Grandmammy.

Ride-a-cock-horse to Franklin Square, To see an old lady with gilded hair, Paint on her cheeks and a powdered nose, A straight-front corset, and frivolous clothes! She's sixty or more—now would you suppose it? But she doesn't care—for nobody knows it!

DAY OF TWO SAINTS

Episcopal Churches to Honor SS. Philip and James.

CONVENTION YEAR OPENS

Reports to Be Presented on Wednesday Will Show Doings of Parishes for Year Ending To-day—Financial Status of St. Michael and All Angels Parish Is Encouraging.

To-day is the festival of St. Philip and St. James, one of the few in the year when two saints are bracketed together for commemoration. It is also the day when a new convention year opens. The reports to be presented to the convention on Wednesday will show the doings of the parishes up to and including April 30 from May 1, 1908.

Since the advent of Rev. Mr. De la Cruz, rector of St. Michael and All Angels Church, the financial status of the parish has been encouraging. The number of envelope subscribers has tripled since October. There are now 141 persons who subscribe regularly by means of the envelope system sums varying from 5 cents to \$150 a Sunday to the work of the church. The total amount of subscriptions for the year is a fraction more than double the amount it was at the beginning of the new year.

There will be a rummage sale on May 19 in the parish hall of St. Michael and All Angels. Contributions of any salable articles are earnestly desired. They may be sent to 236 Virginia avenue, or to 524 Twenty-second street. In case a wagon is needed to convey articles you are willing to give, please send a postal to Mrs. Henry Alber. At the sale on October 15 \$138 was realized.

The parish has on hand the project of enlarging its parish hall. The cost of the present parish building was \$3,500, and the cost of enlarging the structure will be \$5,000. Subscriptions so far made vary from 50 cents to \$500. The parish has \$231 in pledges and \$715.50 has been paid in.

The Bishop Claret Club held a meeting in St. Stephen's Parish Hall last Monday at two o'clock p. m. Rev. C. Ernest Smith, D. D., D. C. L., is president of the club, and Rev. H. Allen Griffith is secretary. Among those present were Rev. Dr. W. M. Pettis, Rev. F. B. Howden, Rev. G. F. Dudley, and Rev. W. R. Bushby. The club was glad to welcome as a visitor Rev. Mr. Sontag, now of Key West, Fla.

Bishop Harding attended the meeting of the Archdiocese of Montgomery and Prince George counties on Tuesday, when the subject of the proposed canon redubbing the archdeacons was proposed. The last convention, through its committee on the state of the church, advocated the formation of two archdeacons instead of three. The meeting was in favor of some change of boundaries, but no change of number.

The Archdiocese of Washington met at Bishop Harding's residence Wednesday. There was quite a gathering, both of clergy and laity, practically all the city parishes being represented. Unfortunately, owing to ill health, brought on from overwork, Archdeacon Williams was not able to be present, but this fact did not prevent him from being enthusiastically re-elected archdeacon. Rev. H. Allen Griffith was also re-elected secretary. The Bishop made a report about the work of the archdiocese and its needs.

The thirteenth annual council of the Daughters of the King in the Diocese of Washington was held in St. Paul's Church Thursday. Mrs. A. A. Birney was unanimously re-elected president. Mrs. Bratenhall being elected vice president. The secretary and treasurer were also re-elected.

For some years past Calvary Mission has conducted its services and held its meetings in a rented room, the rent of which has been paid by the diocese. Next Sunday will see the end of the present regime. For it will witness the holding of the last service under the roof where it has worshipped so long. A new building owned by the church has been erected, and while the church is not ready, the parish hall will be used for a time for service, and the paying of rent will cease. Last Sunday the Bishop confirmed eighteen persons presented by Rev. Mr. Bennett.

The first active step for the erection of a new cathedral in Baltimore was taken on April 8, when the Diocese of Maryland completed the purchase from the Guilford Park Company of a tract of about three and a half acres fronting on University parkway, Charles street extended, 22 feet, on Charles street extended, 40 feet, and on St. Paul boulevard, about 500 feet.

Rev. Dr. Wylie Rede, formerly dean of Quincy Cathedral and now of the Eastern Shore of Maryland, was in Washington several days this week.

Rev. Joseph Baker, who resigned Trinity parish, Charles County, Md., to accept a call to the parish of All Saints', St. Mary County, both in the Diocese of Washington, will take charge of his new parish May 15.

Rev. Philip A. H. Brown, who has been in Washington for several weeks, left yesterday. Mr. Brown was for many years in charge of St. John's Chapel, Trinity parish, New York City.

Rev. C. F. Sontag, formerly of Grace Church, South Washington, but now of Key West, Fla., is in the city with his family.

Archdeacon Williams is to be away from his parish for some time in order to recuperate from his present run-down condition, due to overwork.

Rev. G. W. H. Troop, lately assistant of St. John's Church, Georgetown, is still in the city. It is thought, however, that he will be long leave for Montreal, Canada, where his father is the rector of St. Martin's Church.

It is proper in such cases as that of Mr. Troop, not doctor, as a morning contemporary describes him, for the bishop of the diocese in the presence of chosen laymen to formally depose him from the ministry of the Episcopal Church when ever necessary unhappily calls for that step to be taken. This has not so far been done. It may, however, become the Bishop's painful duty to take that step, but it will not be taken before it is absolutely necessary.

In the meantime the rector of St. John's has communicated with the young man's father the fact of the severance of his son's relationship with the parish in which he has for eighteen months been assistant minister.

It is, of course, a painful thing to members of the church to think of his leaving the church for Unitarianism. Their attitude toward him is one of respectful sympathy.

CATHOLIC CHURCH NOTES.

His eminence Cardinal Gibbons to-day and to-morrow at St. Augustine's rectory. To-morrow he will celebrate an anniversary and will administer confirmation immediately following the solemn high mass, which will be sung at 10 o'clock. The procession of the clergy will form in the rectory, the Knights of St. Augustine constituting the guard of honor for the cardinal.

Rev. Charles M. Bart, pastor of St. Theresa's Church, Anacostia, will be the celebrant of the mass; Rev. William J. Carroll, of St. Patrick's, will be deacon, and Rev. Eugene Connolly, of the Immaculate Conception Church, subdeacon. Mgr. James F. Mackin, pastor of St. Mary's Church, and Dr. Charles F. Allen, of the Catholic University, will be deacons of honor to the cardinal, and Rev. George A. Dougherty, of the university, will be master of ceremonies. Other members of the clergy assisting in the ceremony will be Rev. Father Griffin, Rev. James O'Connor, and Rev. Alonzo Oida, of St. Augustine's. Cardinal Gibbons will preach the sermon.

Very Rev. L. F. Kearney, O. P. S. T. M., provincial of the Dominican Order, has been a guest at St. Dominic's rectory this week. He will return in June to deliver the address at the annual meeting of the Holy Name Society of this parish, which has already a membership of 2,500, and which will be increased at the annual meeting by a reception of new members.

Rev. Dr. Fletcher, at one time assistant pastor at the Immaculate Conception Church, and now rector of the Cathedral in Baltimore, was the guest of St. Stephen's rectory during the week.

The Social and Literary Club of the Church of the Nativity, Brightwood, will give an entertainment and euchre Wednesday evening in the basement of the church. This will be the closing social event this season by the club.

Forty hours' devotion will be celebrated at St. Anthony's Church, Brookland, May 8 beginning at the high mass at 11 o'clock. Rev. Father Southgate, pastor, will be assisted by priests from the college of the Immaculate Conception, Catholic University.

The regular monthly meeting of the Third Order of St. Dominic will be postponed from May 2 to May 3. This meeting will take place at St. Dominic's Church, at 4 o'clock, when there will be a reception of 100 new members into the Third Order. Very Rev. C. H. McKenna, O. P., from New York, one of the most noted orators in the Dominican order, will preach the sermon.

Bishop Foley, of Detroit, who was for many years associated with Mgr. Mackin, will be the guest of St. Paul's rectory during the past week.

The Social Club of the Church of Our Lady of Victory will give an entertainment and dance next Thursday evening, May 6, in the parish hall.

A large class has been organized and is under instruction by Father Yingling as a result of the recent mission at the Church of Our Lady of Victory by priests from the Apostolic Mission House.

Hon. Charles J. Bonaparte was tendered the position of legal adviser to the Bureau of Catholic Indian Missions by the board of directors, which met last week at the Catholic University, and yesterday Rev. William Ketcham, who is in charge of the Indian mission work, received his acceptance.

Mrs. James F. Barbour, who had such success in disposing of the boxes at the Providence Hospital benefit last season, has again consented to take charge of that part of the affair. She has already disposed of boxes for the baseball game between the teams from the Metropolitan and Chevy Chase clubs next week to Mrs. Nicholas Longworth, Mr. John R. McLean, Mr. William H. Miller, Miss Katherine Ekins, the Misses Patten, Mrs. Gardner Williams, Representative and Mrs. Huff, Mrs. Roland Cotton Smith, Mrs. John Sidney Webb, Mr. William Hibbs, and Mr. F. A. Richardson. A section of the Marine Band will be on duty, and will contribute to the pleasure of the occasion by giving a programme of good music.

To-morrow the feast of the patronage of St. Joseph will be observed at St. Joseph's, Second and C streets northeast, as the patronal feast of the church. This celebration was not held March 19 on the feast of St. Joseph because it occurred during Lent. The solemnities will begin at the 7 o'clock mass, when a large class of children will receive their first communion. Solemn high mass will be sung at 10:30 o'clock. Rev. Valentine F. Schmidt, pastor, with Rev. Edward F. Coyne, of St. Mary's Seminary, Baltimore, deacon, and Rev. Ignatius Fealy, subdeacon. Mr. Henry A. Hornig will act as master of ceremonies, and the panegyric will be preached by Rev. James M. Gills, C. S. P., superior of St. Thomas' College, Brookland. There will be a special programme of music by the choir.

At St. Patrick's Church to-morrow, the members of the League of the Good Shepherd will receive communion in a body at the 8 o'clock mass. In the evening Father Russell will conduct the usual services for the League. Owing to the absence of Father Russell, who has been hospitalized in the question box last month, Dr. Russell was unable to answer them

CHURCH SERVICES TO-MORROW IN WASHINGTON AND ITS VICINITY.

Notices for these columns should reach The Herald office by 9 p. m. Friday.

EPISCOPAL.

ST. THOMAS', 18th, near Dupont Circle, 8 and 11 a. m.—Holy Communion. Rector preaches at 11 a. m. Subject: "In my Father's house are many mansions."

8 p. m.—Evening prayer. Canon Austin on "Prayer" (second of course). Cordial welcome to all. Rev. J. G. Ames, R. A.; C. Ernest Smith, D. C. L.; J. G. Ames, R. A.; J. M. E. McKee, and J. W. Austin, clergy.

CHURCH OF THE EPYPHANY, G. St., bet. 13th and 14th sts. Rev. Randolph H. McKim, rector. Services at 8 and 11 a. m. 4 and 8 p. m. Sunday school at 9:30 a. m. The rector will preach in the morning and Rev. J. H. W. Blake at the evening service.

TRINITY CHURCH, 34 and C sts. w. Rev. Richard P. Williams, rector. Services, 7:30 and 11 a. m. 8 p. m. Rev. N. M. Moore, D. D., morning. Rev. William Taylor, Sunday school. Sunday school, 9:30 a. m. All welcome to all services.

ST. MARK'S CHURCH, 31 and A sts. w. Rev. W. L. De Vries, Ph.D., and Rev. R. A. Curtis, clergy. Services, 7:30, 11, and 8 p. m.

CHURCH OF THE ASCENSION, Mass. ave. and 13th. Rev. J. H. Bessing, rector. Services, 8 and 11 a. m. and 8 p. m. At 11 a. m. Rev. Dr. Walpole, of London, England, Canon of Southwark Cathedral, will preach, and at 8 p. m. the sermon will be by Rev. T. J. Garland, of Philadelphia.

PRESBYTERIAN.

CHURCH OF THE COVENANT, Connecticut, N. and H. sts. 92A. Charles Wood, minister. Tyler Bennett, assistant minister. James McC. Henry, minister of Pock Chapel.

11 a. m.—The pastor will preach. 4 p. m.—The pastor will preach on "Creation's call." All welcome.

Musical service, led by church quartet, from 3:30 to 4 o'clock. Selections from Hayden's "Creation," Beethoven's "Walden," and "The Ninth." Soprano, Mrs. W. H. Shill; alto, Mrs. Joseph H. Nolan. 8 p. m.—The pastor will preach on "Christianity's call." All welcome.

Musical service from 7:30 to 8 o'clock; the Muscular Club, Elder, pastor, director, Mr. Joseph Mather, rector. Mr. James S. Hicks, secretary. The Christian's Devotional, and other selections.

Sunday school at 9:30 a. m. Christian Endeavor meeting, 5 p. m. Thursday evening at 8 o'clock service.

NEW YORK AVE. PRESBYTERIAN CHURCH, New York ave. and 13th sts. Dr. Wallace Radcliffe, pastor. 11 a. m., public worship; sermon by the pastor. 8 p. m., public worship; sermon by the pastor. 9:30 a. m., adult classes. 6:30 p. m., Christian Endeavor Society.

FIRST BAPTIST CHURCH, 18th and M sts. w. Rev. J. H. Clayton, pastor. 11 a. m., public worship; sermon by the pastor. 8 p. m., public worship; sermon by the pastor. 9:30 a. m., C. E. T. p. m.

FIRST BAPTIST CHURCH, 18th and O sts. Rev. J. H. Clayton, pastor. 11 a. m., public worship; sermon by the pastor. 8 p. m., public worship; sermon by the pastor. 9:30 a. m., C. E. T. p. m.

REVIVAL MEETINGS BEGIN TO-MORROW AT "Strangers' Home." Subject: "Strangers' Home." 11 a. m., public worship; sermon by the pastor. 8 p. m., public worship; sermon by the pastor. 9:30 a. m., C. E. T. p. m.

Rev. J. H. Clayton, pastor. 11 a. m., public worship; sermon by the pastor. 8 p. m., public worship; sermon by the pastor. 9:30 a. m., C. E. T. p. m.

Rev. J. H. Clayton, pastor. 11 a. m., public worship; sermon by the pastor. 8 p. m., public worship; sermon by the pastor. 9:30 a. m., C. E. T. p. m.

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